

INTEGRAL[®] Yoga

SPECIAL GURU POORNIMA ISSUE

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. The centers conduct on-going programs of instruction in the various aspects of Yoga, including Hatha, Raja, Karma, Bhakti and Jnana Yogas (see back cover), as well as Yogic diet and other related topics. There are open classes, courses, universal worship services, and retreats, both for beginners and more advanced students. Those interested are invited to call or visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experiment in total Yogic living. The Ashram in Pomfret Center, Connecticut has a printing press, health clinic, national audio-video service, natural foods store, a 2-acre organic garden, Yogic nursery school, and a number of cottage industries where members practice selfless service. There are now similar Ashrams in Santa Barbara, California and Eureka Springs, Arkansas as well.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters

The following is a letter to all of us from one of Sri Gurudev's senior disciples, Amma, on the topic of Guru and disciple.

Beloved Friends,

Discipleship is an attitude, a relationship, a process. Having been brought up as a Christian, the words of the Bible come to my mind: "Love the Lord your God with all your heart, with all your mind, with all your soul, with all your strength, and love your neighbor as your Self." To my understanding, these words are a perfect description of the attitude of discipleship and of its ongoing function in our life. To the disciple, Guru is the sheer grace of God. He is the instrument through which we find the perfect changeless Reality which he is in essence.

Meditating on Guru is loving him. Not with an emotional love but by being unconditionally before him with heart, mind and soul. Always being before him, not by rejecting or denying our nature, but by wisely understanding it and putting all of it at the feet of the Lord. When this is truly done, our inner obstructions are dissolved and what remains shining is our Eternal Self within which all else exists.

This kind of love is unconditional. It continues to be in spite of changing circumstances on the seeming paradox which the Guru himself represents at times. Guru cannot be conceived of in any fixed way because he constantly changes according to the disciple's mental state. Guru is also a paradox because he is totally unpredictable! Our personalities have a natural tendency to find security in fixed concepts. But this fixation denies the function of the Di-

vine by its very nature. We must make space for the Divine to assume any position at any time to free us from anything obsessive within us.

The whole universe is ruled by a circle of giving and receiving, absorbing and releasing, growing and dying. This is the law of life. Usually we ignore this law and walk about life with a lop-sided step, striving to receive and grasp but not to give; to hold but not to let go; to grow but to ignore the fact that we die.

Discipleship is the acknowledgement of this natural law and its fulfillment. Through it balance is restored. It is the natural condition of life in all levels no matter what our roles in it may be. Gurudev was once asked to describe the relationship between Guru and disciple from his point of view as Guru, and he simply replied: "To me the disciple is the Guru and the Guru is the disciple." This clearly shows that when this relationship is really happening, it is one of mutual service and surrender. Guru is the embodiment of surrender and he serves the disciple by removing the obstructing darkness from his or her vision. The disciple, by surrendering to the Guru, allows the darkness to be removed and by so doing, although he may not know it, serves the Guru by freeing him from his mortality.

Guru and disciple together fulfill the law of life and when it is fulfilled and expressed, our life becomes a simple and natural joy because it becomes obvious then that there is nothing, but nothing, but GOD. --Amma

Letters to Sri Gurudev with his answers can be found on page 24.

Integral Yoga® Magazine

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Layout

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Ashram Press

Baladeva Rivera
Swami Vivekananda

Distribution

Sr. Padma Chaitanya

Subscriptions

Swami Hamsananda Ma

Proofreading

Ms. Arvilla Blosch

Cover Photo

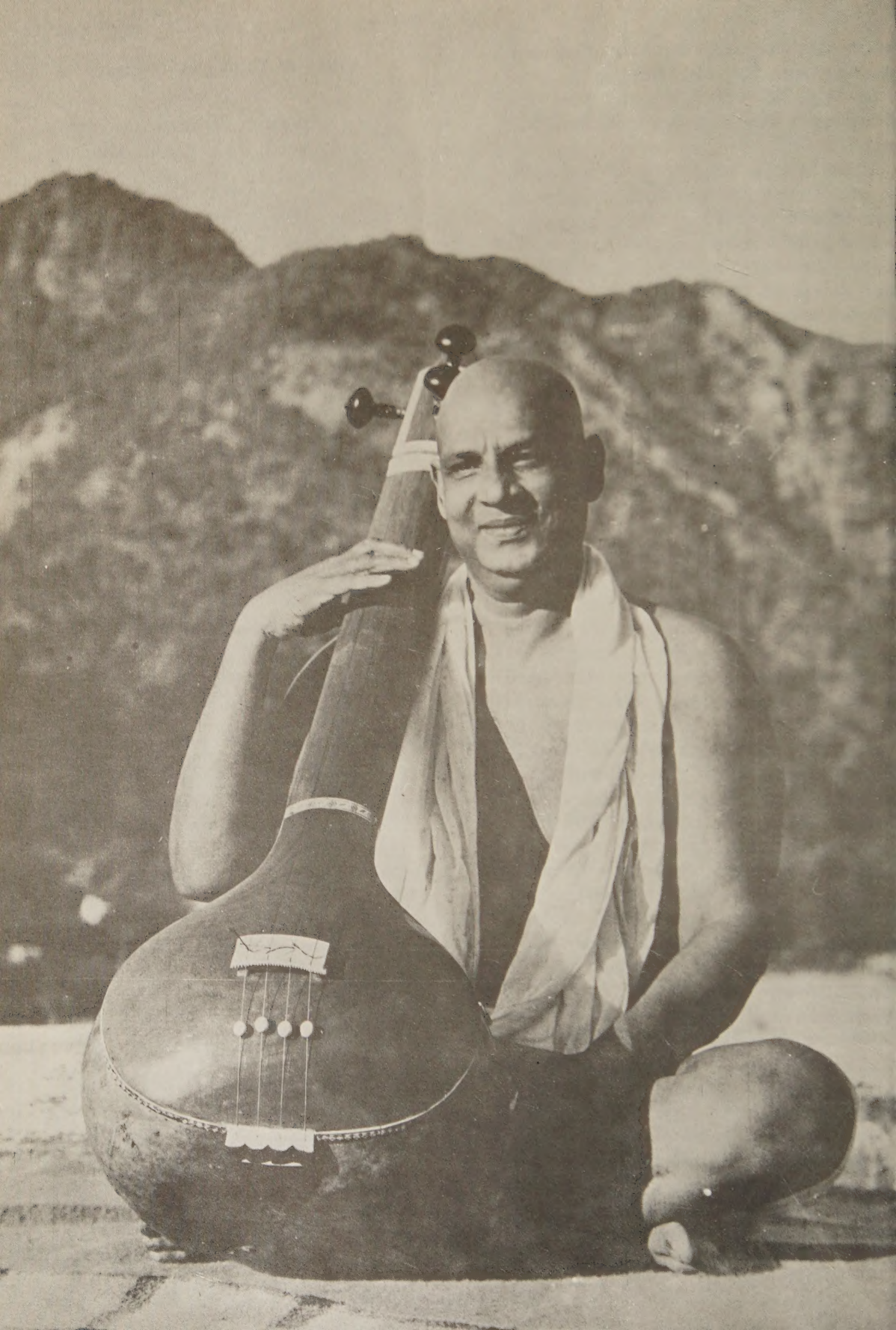
Integral Yoga Institute

Photography

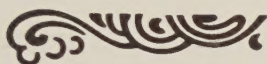
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Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.



How To Choose Your GURU



Sri Swami Sivananda

If you find peace in the presence of a teacher; if you are inspired by his words; if he is able to clear your doubts; if he is free from greed, anger and lust; if he is selfless, loving and I-less - you can take him as your Guru. He who is able to clear your doubts, he who is sympathetic in your *sadhana* (Yoga practice), he who does not disturb your beliefs but helps you on from where you are, he in whose very presence you feel spiritually elevated - he is your Guru. Once you choose your Guru, implicitly follow him. God will guide you through the Guru.

Do not use your reason too much in the selection of your Guru. You will fail if you do so. If you cannot find a first-class Guru, try to follow the instructions of an aspirant who has been treading the path for some years, who has purity and other virtuous qualities, and who has some know-

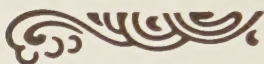
ledge of the Scriptures. Just as a senior can teach a student of the freshman class when the professor with M.A. qualification is not available; just as a sub-assistant surgeon will be able to attend on a patient when the civil surgeon is not available, so an advanced Yogic student will be able to help you.

If you are not able to find even this second-class type of Guru, you can follow the teachings contained in the books written by realized saints. You can keep a photo of such a realized Guru, if available, and you will get inspiration. The Guru may appear to you in a dream and even initiate you at the proper time. For a sincere aspirant, help comes in a mysterious manner. When the time is ripe, the Guru and disciple are brought together by the Lord in a mysterious way.

Sri Swami Sivanandaji Maharaj (1887-1963) is the spiritual master of Sri Gurudev Swami Satchidananda. Founder of the Divine Life Society and author of some three hundred spiritual books, he is beloved and revered as the Guru of thousands even to this day. Though no longer in the physical body, he guides many seekers all over the world in their journey toward the truth. (Photo, opposite: Master Sivananda accompanying devotional chanting on the Indian instrument, the tamboora.)

How To Recognize A

GURU



Sri Swami Satchidananda

What are the qualities of a Guru? How can you recognize him?

That is a very beautiful question. In fact in the *Bhagavad Gita* Arjuna - the disciple - asks Lord Krishna - the Guru - the very same question, although using a slightly different word instead of Guru. He says:

"What O Krishna is the description of him who has steady wisdom and is merged in the superconscious state? How does he speak, how does he sit, how does he walk?" (Ch. II, Sloka 54)

A Guru is the one who has steady wisdom, a *stithapraghyan* in Sanskrit, one who has realized the Self. Having that realization you become so steady; you are never nervous. You will always be tranquil, nothing can shake you. Your *praghyam* or knowledge never fades nor gets clouded over. You call such an enlightened man *stithapraghyan* - a man of steady wisdom.

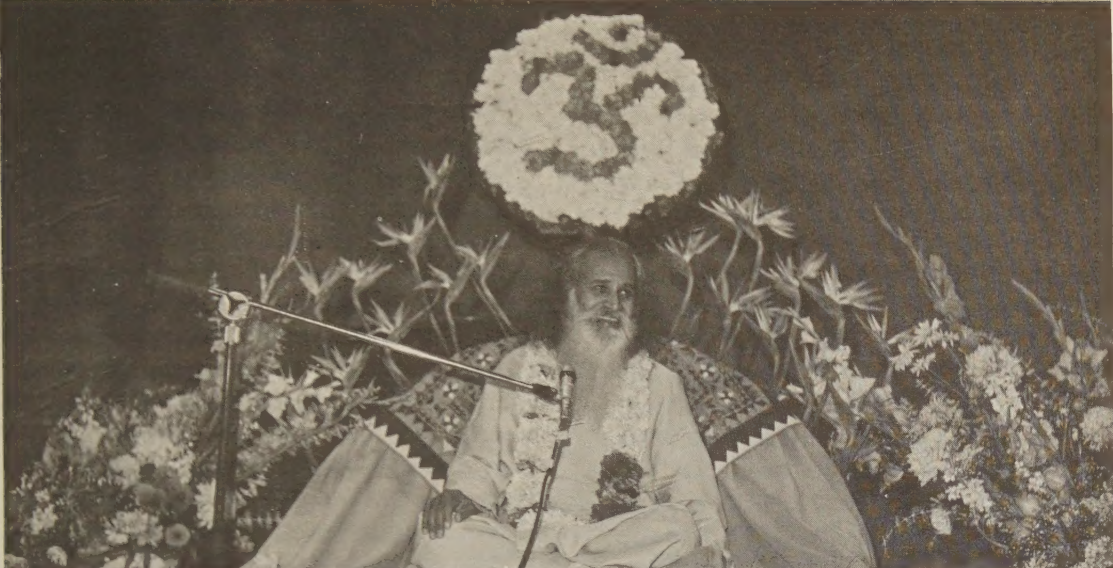
Now, how would you know him? It is very difficult because we all look more or less the same, is it not? We all have heads, shoulders, hands, legs. A man is a man after all. That's why we sometimes hear,

"What is this Guru business? He is just a man like us." He is - physically. With the physical eye you see the physical body and that body is in no way different from yours. Sometimes the Guru's body may even be weaker or more sickly than yours. Is that the Guru then? No. Then how can we recognize him? The Lord answers:

"He whose mind is not perturbed by adversity, who does not crave for pleasure, who is free from attachment, fear and anger, is the sage of steady wisdom." (Ch. II, 56)

"He who is unattached everywhere, who is neither delighted at receiving good nor rejected by evil, is poised in wisdom." (II, 57)

Such a man you call a Guru. It is not the body or mind or intellectual understanding. It is the Self. Only in the Self can there be perfect equanimity. It is that Divine within, not the man - remember that. A man can never have this. When you see somebody and say "Guru" you don't mean the physical body or his intelligence;



you mean the Self.

That Self is in everything, in everybody, so the Guru is also in everything. In reality every one of you is a Guru. But the trouble is some people know it, many do not seem to. We were all born with that knowledge but somehow we seem to have lost it. We call this "growing up" - growth. But certainly we know that an undesirable "growth" has to be operated on and removed, is it not? And that is the business of the Guru. Sometimes he performs gentle operations, sometimes really difficult ones, sometimes with a little local anesthesia, sometimes with total anesthesia...

"He attains peace into whom all desires enter as waters flow into the ocean, which filled from all sides remains unmoved; but not he who is full of desires." (II, 70)

That steady-minded man is like the ocean - totally contented. He is a person above wants. And because he doesn't want anything it seems that all the things normally wanted by others want him. It's peculiar. That's why the ex-

ample of the ocean is given. The ocean never sends invitations to the rivers: "Hey, Missouri, come meet me; Ganges, come." The ocean is just there and so all the rivers say, "Hey, I want to fall into you. I'm falling in love with you." They really do fall in love with the sea and run headlong toward it like mad lovers running toward the beloved.

Before arriving they seem to have their own distinctions. Each has a different name, sometimes even a different color, size, shape, everything. But what happens when they reach the ocean? When they fall into the sea - into the arms of their beloved - they seem to lose all their distinctions. And another important point is this: imagine you don't want anything - you are just contented. So then everything starts coming to you. What will happen? Gradually your ego might begin to swell up, is it not? But in the case of the sea it doesn't happen. Even after everything comes to it it knows its proper limits. So the sea teaches us these two qualities of a *stithapraghyan*.

And this would also let you

know what would be the Guru's attitude toward his disciples. Would a Guru make disciples? Not at all. In fact no Guru will even declare himself a Guru. It is the disciples who recognize him as the Guru. They make him a Guru. If there are no disciples, how can he call himself a Guru? It is because a disciple learns something from someone that he calls him a teacher. Otherwise he is just there. He never wants to expose himself. "Ask, it shall be given," the Bible says. Knowing the fitness of the student and his desire to receive, the Guru gives to him. Otherwise he waits.

All these qualities you find in a Guru are not just something intellectual. It's not that such a person makes a mental adjustment or alignment. If that were so it would be liable to get misaligned also. If a car runs on a bumpy road, the alignment may go wrong and have to be aligned again and again. So this is not mere intellectual understanding. We can first know the Self intellectually, but we should ultimately experience it. And the experience comes only when we know who we are without the slightest doubt.

Again and again I would like to remind you not to take the physical body or even the intelligence of a teacher as the Guru. It is the Self. Because he has realized the Self, his intelligence gets a better light and his realization reflects through his "enlightened" intelligence. The intelligence talks of something because of that experience, not because it alone is something special. So when you address somebody as the Guru, you are address-

ing the Self. Let us know that.

* * *

The Scriptures say, "*Guru ban-dhu sareerinam, Guru Atman, Guru jeevo, Guroranyam na vidyate. Guru is Lord Shiva; Guru is Divine. Guru is your relations. Guru is your body. Guru is your soul. Guru is your Self. There is nothing but the Guru.*" That means ultimately everything is that Self. With a discription like this, who is not the Guru then? Can I say, "I am the Guru; you are not"? No, everybody is the Guru. But when you do not know that, you just ask me and I say, "Hey, you are that." This is the final instruction the Guru can give a disciple when he is fit to understand it - simply "Thou art That."

But unfortunately if we just say that people think, "Is it that simple? Shouldn't it be something really difficult and complicated?" Our intelligence and ego want something complicated. Many people ask me, "What is your technique?" I say, "Be good; do good; be a nice person; lead a selfless life. Take care of your body; take care of your mind." "Is that all? Is that what you call Integral Yoga? I thought you had some special technique..." So then probably to satisfy their curiosity I have to have something - some commercial secret, hm? But the truth is, "Blessed are the pure in heart; they shall see God." Simple. Just become pure - physically and mentally. You will see God. Then you won't need me anymore.

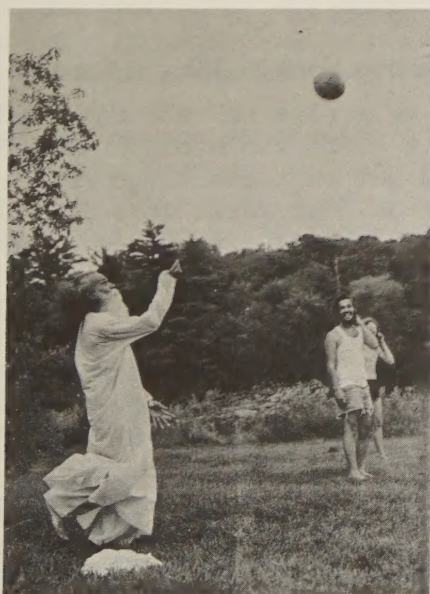
*This article is an excerpt from the book *Guru and Disciple*, by Sri Swami Satchidananda. It is available from Integral Yoga Publications (see book listing at the end of the magazine).*

BASKETBALL WITH THE SWAMI

This morning
the one you see in serene posters
dribbles & shoots

Considering that he does it
with one hand,
(the other hand bandaged
from a chainsaw accident)
it's quite impressive.

Little boys clap & cheer.
Swami leaps, throws,
the ball flows through the net.



"So what?" he says to me,
"It's nothing!"

Around him on the court
kids plot their futures,
to be that tall,
that strong,
to make it look
so easy.

- Naomi Shihab
San Antonio, Texas



in his footsteps: part 2

A pilgrimage to India and Sri Lanka

by Prahaladana Mandelkorn

"Varanasi, The Mother's Heart"

My Father, The Lord of All

We're flying to Varanasi (Benares), the devotional center of India. It's breakfast time and we're being served small plates of pineapple slices, rolls, butter and jam. In the midst of my meal prayer: *"My Mother is the Mother Nature, my Father is the Lord of all..."*, I think, "Here I sit, two seats behind my spiritual father." My musing continues: "He is my father - is that really the Lord of the Universe just ahead of me?"

At that very moment he turns, eyes twinkling and passes his pineapple pieces back to us as *prasad*. I look at him. He looks back. I touch my hand to my heart and bow my head. He bows back.... "Wow! The Father of the Universe. Here he is now and I'm sitting with him and he's giving me fruit." He has told us that all the forms in the world are the Mother Nature, so I'm riding with my Father and my Mother.

I continue my prayer: *"All the peoples are my relatives..."* Beside me sits a German couple. The plane is filled with people from many lands, religions, castes and creeds. Yes, I'm flying with my Father, my Mother, my family. All the peoples are my relatives....

Meeting Lord Buddha at Sarnath

We arrive in Varanasi, lodge at a comfortable old hotel, bathe and get on a bus to go to Sarnath or the Deer Park. This is a great Buddhist pilgrimage center where, after his enlightenment, the Buddha first preached the Way to overcome sorrow.

Our bus rumbles into a quiet, level area outside town. We walk across the lawn and into a museum filled with old statues of Lord Buddha. One in particular strikes me as perfect. He is sitting cross-legged, carved of some kind of peach-colored stone. He is about four feet high and his hands are lifted in the

teaching *mudra*. His face is soft, his expression so gentle, not quite smiling. The sculptor must have really been there to have found this Buddha sitting in his sandstone. I stare at it for a long time and even try sketching it. Amritanandaji takes some slides. It's something worth seeing.

Having put me in the mood, I walk slowly out of the museum and down the long path to the road. I hear horns playing down the road. What's this? Here comes a huge procession of real live Buddhists with Tibetan horns and drums and monks with shaven heads in saffron robes, complete with a great elephant painted red, on top of which a teacher is riding holding a photograph of yet another teacher. We stand fascinated.

Today is the day both Tibetan and Southern Buddhists celebrate the enlightenment of Buddha. How about that? We have "co-incidentally" arrived at Deer Park on a holy pilgrimage day, a full-moon day too, when the Buddha attained enlightenment under the Bodhi tree. I wish Gurudev were here, but we came to the museum without him.

We follow the procession onto the rolling lawn of the beautiful Deer Park. It's a sort of glade of soft rolling hills, some graceful willow-like trees, open grounds and a few streams; pathways wind here and there. Near the center is a great mound of earth with a kind of brick wall around it. It rises about eighty feet and is maybe thirty yards in diameter. You can't go in it; you can't do anything with it. It's just there and it feels nice. It's called a *stupa* and is a structure erected to honor Lord Buddha.

Walking through the park I see

a young Buddhist monk, shaven head, reddish-orange robes, smiling face. He has a lot of light around him. I walk up close. He speaks English. We talk awhile. He's very beautiful in the way you imagine a young monk ought to be. His name is Aggadhamma, a Burmese Buddhist studying Sanskrit in Varanasi and heading a small monastery there. He explains that this *stupa* is the site where Lord Buddha first preached the *Dharma* (the Truth or the Way) and that when the future Buddha comes he too will preach the Way right here in Deer Park.

None of this feels like the sort of Buddhism we Americans are acquainted with: the Northern or *Mahayana* Buddhism we learn from the Zen or Tibetan schools. They are essentially Jnana Yoga, as Gurudev has explained. They stress that the truth is one and absolute: not this, not that. Idols and form worship are anathema on such a path. But down here in the South, close to the so-called *Hinayana* Buddhist schools, there is a lot of devotion to forms, devotional chanting - it is a form of *Bhakti* Yoga according to Sri Gurudev.

Speaking of our Guru, there he is standing under a tree on the far side of the park. How sweet to find him here at Sarnath on this auspicious afternoon. Discovering him, our group begins to gather behind him. The mood is very relaxed and easy. As we walk behind him our pace is an easy stroll. People look up as he comes by. A few fall in behind us. Gurudev is really gliding across the park and we are riding in his train, almost without touching the ground. Vimala said later she imagined this is what it must have been like to walk behind Lord Jesus: in the late afternoon,

nothing to be said, just *being there*.

Gurudev sits on the grass facing the *stupa*. Behind him a little stream is running. Some young monks come over, curious. A few sit with us as we find places on the grass. I think Gurudev is going to teach us something - right here; right now....

Sri Gurudev Preaches The Dharma at Deer Park

He begins to speak about *stupas*. Then continuing about Lord Buddha: "Actually, Buddha never recommended form worship. He spoke of Truth without form. He never wanted personality worship." A large group of passers-by stop to listen to this sage sitting in peach-colored robes on the green glade beside the great *stupa*.

"Buddha came at a time when almost everyone in India was practicing ritual worship without knowing why. The Truth or Spirit had been lost. So Buddha went beyond all that and attracted many people, like Christ also did, like Yoga is doing now."

Gurudev goes on to tell us about Buddha's life. "He was a prince but somehow his past *karma* forced him out of his palace to search for truth. First he went to learn from the so-called philosophers. But he couldn't feel the Spirit with them. So he went to the forest and almost starved himself. He must have read in the Hindu Scriptures that by austerities you can get God. You can see paintings of Buddha during this stage with all his ribs sticking out. He's called "*Tapasya Buddha*" (Buddha of Austerities). Then he realized, "I'm not getting enlightenment. I'm killing myself. If this is enlightenment, I don't want it."

First Intermission

Some Thai monks come over now and there is an interruption in the flow - or should I say it's time for an intermission? They want their pictures taken with Gurudev. He quickly accepts the change in mood and accommodates them. As he does so he tells us about the Buddhists of Thailand, how honored the monks are in that nation. Every householder is asked to spend some time as a monk. After that they realize how arduous and selfless that path is and have great respect for those who choose to be monks for life. That's why householders consider it a great blessing to support monks and an honor if a monk accepts their offerings.

The mood quiets down. Gurudev continues: "It's not possible to stay away from form worship. In that way, maybe Lord Buddha made a little mistake. I'm taking a little courage to say that. People need form worship for some time. Later some of them can go beyond forms. But everybody can not do that right away. And even if a bottle is empty, it can still be a pretty bottle. You don't need to throw it away. I think if the Buddha came now, he might say, 'I made a mistake in asking everybody to avoid worshipping with forms.'

"Today the greatest idols in the world are statues of Lord Buddha. I would say it is his 'punishment' because he condemned form-worship. Various forms are necessary. These forms, relics, *stupas*, are all reminders of the formless Spirit."

Gurudev continues speaking of Buddha's search: "He wanted to know Truth. After his austerity period, he questioned himself:



'Why all these problems? Why disease, why death?' He did deep self-analysis. Finally he realized, 'We have too many wants. This is the cause of suffering.' And how to remove it? 'Throw out all the wants and be detached.' That's the way Lord Buddha found peace at last."

Second Intermission

At this point the people standing around begin to call questions to Gurudev. One Indian gentleman, a philosopher of sorts, persists in aiming rather hostile questions at him. I'm tempted to call this too an interruption but I'm starting to realize that there aren't any interruptions...second intermission....

The man's questions are very rude. He asks about God but doesn't want to hear any answers. Sri Gurudev is so patient with him but the rest of us are uneasy and even wondering if we should get up and move him along. But Gurudev just sits quietly, letting the man speak as long as he wants. Finally the man realizes he has the floor and nothing to fight against. He begins to

quiet down and then stammers a little. Gurudev waits. Finally what the man really wanted to ask comes blurring out: "But what about lust? How can we ever conquer this terrible thirst? Isn't it natural? Doesn't it ever let us be?"

O Lord, the poor fellow is really in pain behind all the hostile blustering. The Guru was so gentle with him and we just got irritated. Will I ever learn? So, what about lust? It's tricky for sure. Here's what Gurudev says when the man finally listens:

"There are so many beautiful flowers in the garden - and we will be able to enjoy them if we just appreciate without wanting them for ourselves. Bees go in and enjoy their beauty without harming them at all. So don't feel guilty about appreciating the beauty of flowers around you. Just be careful not to become attached to having them for you. We can live in this world without causing evil by leading an ordinary life, like a farmer in the field who works hard and doesn't hurt anybody. With hard work you can protect yourself from your own

foolishness."

I think the fellow heard him. He thanks Gurudev and begins to edge away, embarrassed. "Swami, I think I may have taken too much time." Gurudev calls after him, "Oh, no, sir, you opened our minds more." Someone then asks Gurudev about the special hand positions of the Buddhist statues where one hand is held over the chest, thumb and index finger touching. Gurudev: "He is just showing you how to untie the knot. Stop all wanting, all personal or selfish desires."

It's golden twilight now. The full moon is just rising behind Gurudev under the leaves of a willow tree. "Gurudev, is there anything that can be said about what Lord Buddha experienced under the Bodhi tree?" I ask.

What follows are not his exact words. Sometimes you just can't keep writing. When he's looking right in your eyes, all you can do is look back and hold steady....

"It's not easy to put it into words." Long silence. "Buddha

rose above all dualities: gain, loss; pleasure, pain. Those so-called realities still exist in the eyes of the world, but he became totally unattached from all that. Detachment liberated him. Do you understand?" We nod. "You say I teach you enlightenment. Another group of people might say, 'Oh, he's a rogue.' I don't mind. I am neither excited by your praise nor depressed by their criticism. I know who I am. The Buddha transcended all these dualities. This is enlightenment."

Now the sun has gone and the full moon has come. He unfolds his legs in preparation to stand and leave. Just as naturally, without even thinking, we bend forward and touch his feet with our hands. He smiles at us.

"He will preach here," said my Buddhist friend Aggadhamma, "when the Buddha returns to Deer Park." It sure felt like he came and preached *Dharma* here today: the ancient Truth, the Way - in new words, in a new style, for a new generation....

*In Deer Park today
In the very heart of our Mother
I saw the Buddha.
Around him sat disciples
While he explained enlightenment
With his laughter
Until the full moon rose
And he walked into the silver darkness.*

Benares Before Dawn

O Mother, what are you doing to us? Opal river just before dawn. The holy Ganges flows quietly through Varanasi - heart city for five hundred million Hindus. Here pilgrims from all over the world come to bathe and worship God. The emerald Goddess from the Himalayan hills has turned into a mirror of violet and burnt sienna pastels as dawn comes slowly. If a pious Hindu dies in this city - it is said (and Gurudev corroborates this) - he or she goes straight to heaven. So this town is crowded with pilgrims and elderly people come here to die - like Jerusalem, like Mecca: Varanasi.

Birds all above us. We are riding together in a forty foot boat rowed by a slender smiling boatman with his two little sons by his side. By the ghats - the flat concrete platforms jutting out into the river - hundreds upon hundreds of pilgrims perform ritual oblations and offer Ganges water to the Ganges Herself. Sitting in our midst Gurudev explains: "Everything comes from God. Whatever we offer in this world is God in the form of the Mother."

This river is to Hindus what the Wailing Wall is to Jews. The people in the water don't even seem to notice us. They are very serious in their prayers. They bathe - stripped not quite to nudity but nearly - yet still the ladies are so modest. Everywhere in India it is this way. Thus they preserve their culture and its purity.

"Many Hindus come here to drop their mortal bodies," says Gurudev. "Even to die here means they must have some good *karma*." We see a pallet on the ghat by a



small temple. A priest in red is smoking a cigarette. Waiting beside the pallet a man crouches quietly. On it, wrapped in red cloth, is a slight body. Nearby sits a great stack of wood chips and small logs. The body of his late wife will be cremated in a few hours. No pictures here, says Gurudev.

We row up and down the Ganges by the ghats and the pilgrims. The sun is peeking over the horizon. The water is beautiful but now we see a body floating in the river. Only part of the carcass is visible. It's very ugly and changes our consciousness. It's a dead cow. Sewage flows into the river here too. Gurudev explains that hygiene is still a great problem in India. There is much to be done and learned in India, he says. But fortunately, "Noth-

ing can pollute the holy Ganges. There is something in the river itself, minerals from the Himalayas and the way it flows. It's activated. So still it always remains clean."

Our boatman is a happy man, we can see that by his face and demeanor. Gurudev points it out to us although the boatman doesn't understand the English. Gurudev then points out the workers sweeping the ghats and just up the river the dozens of laundrymen and women lifting and flogging the flat white rocks with clothes they wash for their living.

These are happy people, says Gurudev. Their parents and their parents' parents for many generations have done this work. They don't complain; they accept and are content. But we - he indicates the Americans sitting around him in the boat - we keep on changing all the time: one job after another, moving constantly over the earth. "Only rich people can afford to be unhappy." He translates that for the boatman and tells him to bring us to shore by an ancient temple.

There, women and children stand waist-deep praying and floating little offerings of paper boats with tiny candles in them out into the river. Nearby, watching and saying their morning prayers I see several priests and *sannyasis*, old men and women.

Shanthi and Amritanandaji joyfully jump into the river with most of their clothes on. Bala dives in and under a boat. In go Karuna and Vimala, Gandhi and Manu - oops - Manu has forgotten to take off his watch. There goes Satyam down to his underwear and into the river.



I'm not feeling so devotional today so I just watch with the others. Gurudev wades in a little and offers a candle boat - his soul - to Ganga, to the holy Mother, to God Herself.

The pilgrims in the river accept us naturally. The little children splash our folks playfully and we splash back. Pretty soon we're having a good old-fashioned splashing game in the river and everyone's laughing.

Now we climb up the river bank past the burning ghats and find our bus. Here I see a flute maker playing his bamboo flute so soulfully. He sells them for very little. I buy one. It's very mellow and easy to play. There, too, I see one man strike another and I see the lepers and the beggars. I have come into the heart of the Mother.

And soon she will be showing me something about my own heart....

In our next installment the pilgrims journey to Calcutta and see the worst poverty and squalor in the world - as well as hob-nob with the super-wealthy. Helping them find and accept their hearts: Mother Teresa, Calcutta's 'angel of mercy.'

Stay tuned in....

A Guru Speaks On

GURU



Sri Swami Chidananda

People ask, "What can I do before I find my Guru? Scriptures say that without a Guru no spiritual practice is possible." This is a misconception, a wrong understanding. Whether a Guru comes or not, when you have realized that the goal is to attain God, that the aim is to control and purify the senses, to discipline oneself and simplify one's life, start practicing *sadhana* (spiritual practice) in right earnest. Be humble and truthful. Be kind and compassionate. When you know these things, you must launch upon *sadhana*, whether the Guru comes or not.

In this age spiritual teachings are available everywhere. But be cautious and practice the teaching suitable for you. Select the teachings of some Guru who appeals most to you, who seems to be practical, sincere to the core, and whose teachings sound a responding chord within your heart. One should not keep waiting to even commence *sadhana*, saying the Guru must come. Guru will come one day. But on that account *sadhana* should not be delayed. One should take up spiritual practice and when the time

comes, the Divine Himself will provide you that which is necessary.

There are fortunate ones who get a Guru from the very beginning even before they have written "A" in this alphabet of spiritual life and realization. But in the absence of such a phenomenon, take to *sadhana* and proceed.

Subtle Ego

Another question people ask is "Cannot God Himself be my Guru directly?" Yes, but God contacts you through a manifest form; rarely indeed does God come directly, invisibly within the heart. Ultimately, it is God alone that is the supreme Guru of Gurus, the Indweller within you who prompts, guides and takes you to the spiritual path. But he also comes in and through the physical Guru. We should not always think we are supreme exceptions. There are exceptions in this universe, but they are rare. So we should not think God Himself has come to us. It is usually the subtle ego. It is this subtle ego, by and large, that brings this question, "Is the Guru necessary?" It is the unwillingness of the ego to submit to a hu-

"If we do not awake and unfold our spiritual awareness, life will be empty, barren of content, only a surface life of sensation and a little chaotic thought and desire. It will leave us in a whirl, unsatisfied, without a sense of fulfilment. Arise! Awake! Be up and doing. Be active on your spiritual path!"

--Sri Swami Chidanandaji Maharaj

man teacher.

Ego and sense of superiority play havoc in the individual. Ever keep yourself in humility and try to learn. Try to learn from all sources. Ultimately it is the ego that is the barrier. Who wants liberation? This little ego. The elimination of the ego is the whole of spirituality, and the greatest and most effective method ever formulated is this institution of the Guru, where you can eliminate this ego in a concrete way. In relation to the Guru you can actually practice this process of eliminating the ego day by day in so many ways.

Deep Science of Discipleship

Some people feel very comfortable in taking a bygone, dead saint for a Guru. "Oh, I have made Ramakrishna Paramahansa my Guru," or "I have taken some other person who is no more as my Guru." It is very comfortable,

for that person will never contradict me. He will never bring me to heel. He will never come down on me if I have made a mistake." It is comfortable because the ego stays put even though sentimentally and emotionally you may say every morning, "I surrender to you."

How are you to know the quality of your surrender? How can you test yourself? It is only when you come to clash with a concrete Guru's will that you begin to know how far your submission and obedience have helped qualify you as a real truth seeker. Taking a past saint as a Guru is the same as saying God is your Guru. Even if God complains at your behavior you don't recognize His complaint. Many times He sends you complaint letters in His own way. But we attribute it to some other person. "That man was nasty to me and brought about this trouble for me."

So let us have our eyes open.



Let us be aware of what we are doing. We may not know what is meant for us and what is not meant for us at a particular time and situation. Fortitude, power of endurance, these are all equipment which book knowledge cannot put at our disposal. Many of these qualities have to be cultivated in discipleship. There is a deep science behind this discipleship. There is a definite reason why it is insisted upon. Through it you move into a state of adeptship, and one should not assume he is an adept before he has started even becoming a disciple. One should pass through the stages of spiritual evolution.

God is by our side to help and teachers are not lacking. They may not be as plentiful as they were once upon a time but they are there. But true discipleship

is something very rare. So let us always look up to the Divine and pray for Light and guidance. If we seek to mould ourselves into ideal discipleship, the Guru will provide it. This is the law. Where there is the readiness, where there is real demand for spiritual life, the Guru comes. May you all find a true Guru in your life and thereby progress steadily in the spiritual path.

Om Shanthi Shanthi Shanthi.

Sri Swami Chidanandaji Maharaj is President of the Divine Life Society and a brother monk of Sri Gurudev Swami Satchidananda. A humble and simple yet powerfully dynamic spiritual force, Swami Chidanandaji was initiated into monkhood on the same day as Sri Gurudev.

A Holistic Approach to Asthma & Allergies

by Sandra McLanahan, M.D.
(Swami Amritananda Ma)



Q: Please discuss allergies and asthma from the viewpoint of Yogic or holistic health practice.

A Yogic analysis would begin with the question: Why should certain substances such as pollen, various foods, animals, etc. cause certain individuals to react with a runny nose, sneezing, itchy eyes or asthmatic attacks and not other individuals? The medical field does not seem to understand the root causes of allergies or asthma very well. They speak of a biochemical factor having to do with the body's immune system and genetic makeup, and also psychological factors contributing to this biochemical derangement. Family history apparently contributes to expectation of allergies and asthma but this also may be emotional as well as genetic.

Rather than accepting these conditions as inherent, a Yogic analysis asks where the weakness is in an individual, and consid-

ering the patient as a whole, concludes that by strengthening the body's defenses one can build up the immune system and thereby avoid these sensitivities we term as "allergic."

Holistic Treatment

Asthma occurs in about 20% of Americans. It is divided into several types: "extrinsic", the type beginning before the age of ten and associated with eczema and allergies; and "intrinsic", occurring in adulthood, often preceded by various respiratory infections. There is also a much rarer type called "cardiac" asthma related to heart failure.

Asthma occurs whenever there are episodes of obstruction to air flow within the lungs. Wheezing, shortness of breath and cough are usually present. The constriction of the air passages occurs because the muscles around them go into spasm, there is thickening of the passage walls, and

secretions act as plugs. At this point the person cannot breathe effectively so he or she wheezes. It is the air passing through the narrowed spaces which makes the characteristic wheezing sound. Most attacks last from one to three hours. Longer attacks require hospitalization.

Asthma may be precipitated by allergies. In this case, by testing specific irritants like feathers, foods, pollens, etc., the precipitating cause of the allergy can sometimes be identified, removed and future attacks avoided. But a holistic approach basically begins with strengthening the allergic or asthmatic person's whole system. Thinning secretions by Yogic diet and proper Yoga therapy allows the body's own antibodies to work much more effectively to clear debris. Avoiding all milk and milk products for six months usually proves extremely helpful. tomato juice, plain or with added garlic juice, is useful to break up an asthma attack in its early stages or when allergies are present. For children, swinging them by their heels or applying alternating hot and cold packs to the upper back for ten minutes each may help halt an attack. Fasting is useful, but not recommended for periods of longer than one week at a time. Adding a supplement of 100 - 200 mg. of pantothenic acid, three to four times daily, and additional Vitamin C may also be helpful treatments.

Pranayamas

The *pranayamas* which produce heat in the system are the best therapy for allergies and asthma. These include *kapalabhati* (skull-shining breath), *bastrika* (bel-

lows breathing), and any *pranayama* done with retention of breath.

* During retention more of the subunits of the lungs, called *aveoli* and looking like microscopic grape bunches, open up so that air exchange becomes more easeful.

One helpful combination *pranayama* is *bastrika* combined with *nadi suddhi** (alternate nostril breathing). It can be done whenever possible during the day. Do the bellows breathing but alternate the nostrils by changing every four expulsions. This can be done almost anytime and anywhere (discreetly, of course!).

Yoga Kriyas

If *pranayama* becomes difficult because of blocked nostrils, use the nasal cleansing techniques (*neti kriyas*). Warm, lightly salted water is sniffed up the nose, one nostril at a time, or poured in one nostril with a cup or small watering can and let out through the other nostril or through the mouth.* This should be done every several days by all sufferers from allergies or asthma, also because it strengthens the body's defense system. However, we suggest you learn this and other *kriyas* from a Yoga teacher before trying them on your own.

May good health and peace be with you. And please feel free to address further questions to:

Dr. S. McLanahan
Integral Health Services
245 School Street
Putnam, CT. 06260

or c/o INTEGRAL YOGA, Attn: Editor.
Om Shanthi Shanthi Shanthi.

*Please consult INTEGRAL YOGA HATHA, by Sri Swami Satchidananda for instructions in these Yoga practices.

An Old Favorite Revisited

CAROB CRAZY CAKE



by Sr. Narani Chaitanya

CAROB CRAZY CAKE

- | | |
|-------------------------------------|--------------------|
| 1 1/2 cup w.w. pastry flour | 2/3 cup honey |
| 1/2 tsp salt | 1/3 cup oil |
| 1/4 cup carob | 1 tsp vanilla |
| 1 tsp baking soda | 2/3 cup cold water |
| 1 tsp Pero (or other coffee subst.) | 1 tbs vinegar |

Baking your favorite goodies can be quite a challenge when you no longer want to use eggs or white sugar. But with a little experimentation you can modify old recipes and come up with some great new favorites. For example, what can the "OM cook" do to replace his or her favorite chocolate cake? Eggs are close to meat in their composition and effect on the body and are high in cholesterol; white sugar destroys B vitamins and adds lots of "empty" calories; chocolate is a stimulant and not recommended for maintaining a balanced nervous system!

Well, after several unsuccessful attempts, a couple of us converted our old favorite "chocolate crazy cake" into an equally satisfying "carob crazy cake." It requires no eggs, milk, butter, baking powder or sugar, yet is amaz-

ingly rich and light. It is easy to make and has been successful for even novice cooks. It rises because of the reaction between the vinegar - which is acid - and baking soda - which is alkaline - so put it in the oven as soon as it is mixed. The recipe is for one layer.

Mix dry ingredients in 8" sq. pan. Mix honey, oil, vanilla and vinegar to a cream; stir into cake. Add water, mix it all. Bake 25-35 minutes at 350°. OM!

P.S. You can't take it out of the pan whole; you have to cut and serve - or else line bottom of a round cake pan with buttered brown paper. If you mix cake in a bowl it can be easily unmolded.

P.P.S. It's a lot less fattening than regular chocolate cake too!

Illustrations by Jane Jackson

Featuring

PAPA'S PARABLES



by Sri Swami Satchidananda (Papa)

The Guru Fence

A young plant needs a fence around it. It cannot say, "Why do you put me in prison? I don't want to be inside here!" Suppose the farmer says, "Well, if you want, I'll remove the fence." Do you know what will happen? The very next minute the cattle will come and chew the plant up.

Just like that, until we grow into big strong trees, we should accept the discipline of our teachers and Guru. Once a tree has grown up, there is no need for a fence, and that same tree will give shelter and shade to the cattle who would have eaten it earlier. As a young plant you need discipline for your own protection; as a grown tree, you are free to stand alone and even to protect others.



Be A Ripe Fruit

There is another parable about learning which also talks about trees. When a fruit is still green, it clings to the branch of a tree, is it not? Even if you try to pull it off, it refuses to come. That means it is not yet ripe. It still wants to be with the tree. Imagine you are a fruit like that. As long as you are still young and green, you can stick to the tree of life and tradition. You can't jump off; you can't even allow somebody to pull you off. If by any chance you are pulled, you get hurt. If someone pulls you off prematurely, even at your request, you are not fit to eat.

Instead, stick to the tree. Gather all the nourishment you can because the tree of life is there to give you experience. When you get everything and are fully ripe, even before you think of it, you just drop off. The tree pushes you off instead of your pushing the tree. That means you are a dropout from the tree of life. Such a person will never fear the experiences of life.

*Adapted from Beyond Words,
© Swami Satchidananda. Holt,
Reinhart and Winston, 1977.*

Letters to Sri Gurudev



(Continued from Page 3)

A young woman wrote to Sri Gurudev, confused as to whether he or someone else were her true Guru. Having followed Gurudev for some time, she was disturbed at being drawn toward someone else. His reply:

Beloved Child,

I received your letter and was not happy to see that you are feeling this confusion. Whoever is more appealing to you, suits your temperament more, choose that as your Guru. It is up to the student to select a teacher, not that the teacher picks the student. This choice must come from your own heart. Believe in that. It will come.

Remember that the real Guru is within you. All these outside forms are to lead you ultimately to that. The varieties in names and forms are to suit all the different tastes. Can I say that you must like chocolate and not vanilla? No. Each one chooses according to his or her taste and temperament. But the essence is the same. We are all one and the same. *Only choose one teacher and stick to that.*

And remember also to keep the mind always calm, always serene. Don't let even these matters disturb your mind. Your sincerity and earnestness will help you grow quickly on the path.

May God bless you to become a dynamic Yogini to bring joy and inspiration to all.

Ever Yours in Yoga,
Swami Satchidananda

In another letter, one boy complains that Gurudev seems to

ignore him when they meet and he even wonders if Gurudev is really his teacher.

Beloved Self,

Love and Blessings.

Don't allow your mind to play such tricks on you. All my children are the same to me. The fact that this body has only two eyes and that they happen to fall on one person and not on another while surrounded by a crowd means nothing whatsoever. But sometimes it seems to carry a meaning to those standing around, as in your case, and this impression is usually accompanied by pain.

I'm glad you wrote me about it because I can tell you that the Guru is not necessarily the man with the white beard and orange robe, but the teachings he embodies. He represents to you the embodiment of a way of life which followed and applied to your daily living can bring you to be as peaceful and happy as he is. This person, this body, is like a mirror. Do not strive for the approval or smiles of the mirror, but strive to become that which you see. Then and only then will you know the essence of me intimately, and will you recognize my presence and guidance in your heart.

Be in Peace.

Ever Yours in the Lord,
Swami Satchidananda

In our next issue the inspiring, critical, humorous and otherwise helpful comments from the readers who sent in the QUESTIONNAIRE TO READERS from the February issue will be highlighted. Thanks so much for all your very pertinent and helpful feedback which we are taking to heart in the preparation of future issues. Please feel free to write your thoughts to us at anytime. Om Shanthi.

DAY-BY-DAY WITH SRI GURUDEV

January – March 1978



*Sri Gurudev with Sri Swami Kriyanandaji of
Ananda Cooperative Village*

Last issue we left Sri Gurudev as he was about to fly back to San Francisco from a brief lecture tour of Oregon and Washington. Swami Jnanananda Ma continues her report as the pair arrives in the Bay City.

SAN FRANCISCO: Meeting Each at His Own Level

JANUARY 16: Going for dinner at the beautiful, *sattvic* home of Sri Gurudev's devoted Indian friends, the Tatacharis, I felt as if I were entering a sacred temple - with its fragrance of incense, beautiful pictures of deities and the uplifting vibrations. We went up to their shrine room where we sat awhile in front of their Lord Shiva who is enthroned upon a beautifully carved altar with lights all around. Maduri Tatachari chanted *bhajans* (devotional songs) and we responded. I felt I was back in India and I was moved to tears by the devotional vibrations. Although God is omnipresent, it is a joy to be aware of His beautiful holy forms. I felt I had been out of this element for too long and mused at what bliss we will surely feel when we are permanently aware of the presence of God.

In the course of conversation over the delicious multi-coursed Indian dinner, Maduri spoke about trying to give to less fortunate persons, even if they are of a lower social class. She remarked that sometimes her neighbors didn't appreciate her treating such

people as equals. Gurudev answered that we must think of *everybody*. We can give but we must not alienate the others either.

As I sat with Gurudev and the devotees, I was simply amazed as I thought back over the past weekend and all the different people Gurudev had been with and served, meeting everyone on his or her own level, loving everyone equally, fitting in perfectly with everyone - from ex-drug addicts to well-to-do householders. It seems that people of all classes and creeds are drawn to him and can share with him in such a variety of ways - as children, as students, friends, devotees or whatever they need. As we flew back to Santa Barbara after a long day, I thought over a few of the aspects of our Gurudev's multi-faceted personality: the stern master giving lessons in humility and service, the caring mother looking out for her children's welfare, the adorable soft, glowing baby who gives so much love and joy to everyone by its mere presence. He has so many roles in this life and he plays them all as a true Star.

SANTA BARBARA: Swami Kriyananda Comes to Visit

JANUARY 17: The Findhorn Community's founder Peter Caddy visited Sri Gurudev's "La Paz" home on Tuesday and then on Thursday Swami Kriyanandaji from Ananda Ashram visited the Ashram with his "Gandharva" singing group. Along with some exceptional devotional songs written by Kriyanandaji, he sur-

prised us with his "Non-blues", a funny song in modern lingo which satirizes being blue, composed by him because once someone told him his songs were unrealistically joyful.

Then he sang a great song about a Mr. Brown and the Church. The ultimate line comes after Mr. Brown

is scorned by the white church-goers and isn't allowed in their church and he goes home to pray. "That night his home became a shine, as Jesus came to him. Said

Jesus to Mr. Brown, now please don't you be blue. I've been trying to get into that very same church, with no more luck than you, with no more luck than you."

SANTA BARBARA: Sri Gurudev in Court

JANUARY 26: A hearing was held at the County Office to determine if the Ashram's proposed Lotus Light Temple would have significant environmental impact on the land. Sri Gurudev sat in the back while our architect Vishwanath Watson, West Coast Coordinator Ishwara Cowan, and others spoke, along with some of the concerned neighbors. Finally Gurudev got up to speak. His abil-

ity to melt the minds and hearts of everyone, even if it is just for a few minutes while they are captured by his Light and Love, is simply amazing. In the middle of an intellectual debate, Sri Gurudev brought in his message of universal love and selfless non-attachment. What he said impressed me so much that I'd like to share the entire transcript of his words: (See page 28.)

LOS ANGELES: Gurudev with Buckminster Fuller

JANUARY 29: Sri Gurudev attended one day of the Awakening Conference at Immaculate Heart College in Hollywood. He spoke right after Buckminster Fuller with whom he seemed quite delighted and impressed. Said Gurudev: "He is a 'buck' (without bucks there cannot be a material world); he is a 'minister' (to our spiritual nature) and he is 'full' (like God, in the very center of whose name is the 'O', the symbol of fullness and emptiness. God is everything or nothing but never something.)" Gurudev went on to say that at one point he thought his mind would explode with all the concepts Bucky had expounded. Sri Gurudev praised how Bucky made everyone feel limitless and infinite.

Later that day there was a small family sharing at the IYI at which Kumar Zelin showed Gurudev a petition to make smoking in public illegal. Sri Gurudev commented on how lazy we IYI

members were with such social issues. He had asked us many years ago to do something similar but we had ignored it, he said. "I say many things but you people don't follow up on them. You think, 'Oh, everything is for good, why should I bother?'. That's misunderstood Yoga," he pointed out.

Another gentle scolding came as the result of one brother's complaint to Sri Gurudev about the running of the Ashram. "Why do you write *me* about these things? I will know you are really interested in the Ashram's welfare if you go right to the people in charge, tell them to their faces what you have observed, and make suggestions for improvement. Don't back-bite. Go right to their faces and cheek-bite! Don't act as if they are out there somewhere and you are outside. You are all one family. If you feel that way you will try to be helpful and not just criticize."

Text of Sri Gurudev's Words at the Environmental Impact Hearing

"I have come here just to sit and listen and watch. Since one young lady mentioned my name, I am acknowledging it and coming up here to talk. Mainly what I want to say is that it is true that young people get a little excited and make noise when they gather together. That is the very reason I envisioned this place which would make them go within and feel their natural tranquility. That is the very reason we want to have a meditative center where there may be a little chanting, but not with much noise, and then slowly bring them into meditation, where they can feel the silence within and be trained to experience something other than simply getting high by borrowing chemicals and other experiences from outside. It is mainly to educate and help the youngsters not to go off track that all this is planned.

"Another important point is that these days we hear a lot about religious rivalry and competition, so I wanted some place where we could feel the oneness - even though our approaches are many. Our motto is 'Truth is one, paths are many.' Very recently we did this kind of ecumenical service on the East Coast, where various clergymen came, sat around one altar, and offered their worship services and they experienced the oneness. Seven years ago I did this at one of the Yoga retreats and it was very much appreciated even by the Vatican. When I met the Pope for a second time he spent almost forty-five minutes in a private interview with me asking all about these things.

"So all this encouraged me to have a permanent place where people can come, sit and experience the oneness. But certainly in the name of Integral Yoga we want to find harmony with everybody. If we can't find harmony with our own neighbors and make them feel at home, we are not really going to do anything much outside. Charity begins at home.

"So let our Yogic thinking begin at home with our own neighbors. We will try our best to make them happy and make them feel proud of our being here. We will not do anything that would hurt their feelings or disturb their lives. They should just let us know, 'These are the things that disturb us.' Because, as I told you earlier, we work with the children. Even in your own homes, if your child turns on his rock and roll at five a.m., would you kick him out? No, you would just say, 'Child, everyone is sleeping; be quiet now,' and the child would listen to you. In the same way, think that they are all your children. And maybe some of your own children might also be benefitted by coming here and experiencing this. So I would want you to have a proper understanding in this and come forward to help us bring this beautiful harmony among mankind. Thank you."

ISLA VISTA: 'Friendly Falafels' Meets Sri Gurudev

FEBRUARY 4: Prior to Sri Gurudev's evening talk at St. Mark's Church this evening, he was invited to visit the "Friendly Falafel" stand, a thriving cottage industry of the West Coast Ashram. It is located in the small college town of Isla Vista. Rama and Ganga, the regular Saturday night workers, were preparing falafels when a familiar pair of sparkling eyes and sweet grin shone through the order window.

Gurudev leaned casually over the counter as if to eye the menu, and was pleased to see that the customer could watch every step of the falafel making process. Walking inside, he placed a bouquet of flowers on Friendly's altar, then noticing the temporary use of newspaper near the wok - too near the hot oil for comfort - he suggested the use of a tin chute to rechannel used oil back into the bubbling wok. Bhagavan was nearby with the tools needed

to fashion a model, so the devoted, patient teacher that he is, Gurudev cut a sample chute out of tin foil and placed it on the drainer.

Some six hundred people attended the St. Mark's lecture that evening. Mr. John Goodell presented the premier of his new film about Gurudev's ecumenical work entitled "Y.E.S. - a Yoga Ecumenical Service."¹ It was wonderful to meet Mr. Goodell whose generosity, enthusiasm and interest in diversity as well as unity is quite inspiring.

The kind, friendly pastor of St. Mark's, Father Sweeney, was introduced to Sri Gurudev after the talk. It is always so beautiful to see Gurudev and another clergyman together, experiencing a heartfelt exchange.

¹This documentary film is available for rental through OSG-Films and Recording Division, c/o Satchidananda Ashram East.



Sri Gurudev and a falafel pose with the Karma Yogis of Friendly's in Isla Vista



"I have three things to tell you. First, obey your Guru. Second, obey your Guru. Third, obey your Guru. I know it is hard sometimes, but you must. Guru is like a knife. You can let it lie there or pick it up and use it to cut away the ego. How? Obey your Guru."

--Master Subramuniya

SANTA BARBARA: Master Subramuniya Blesses The Ashramites

FEBRUARY 5: On this auspicious day, the American Yoga adept, Master Subramuniya, visited the Ashram with two senior disciples. As the two masters, Sri Gurudev and Master Subramuniya, emerged from the car, I felt I was beholding two great kings from glorious lands come to visit their people. Their presence together was awesome, yet so loving and simple. Master is very much like our Gurudev in his manner, although seemingly less outgoing.

About seventy people squeezed into the room. Sri Gurudev asked me to introduce everyone by name and I felt I was being tested as I went around the room trying my best to remember names from all over the state. Master looked into each pair of eyes very directly. Our Ashram musicians played and sang, then Master's disciples chanted. As Master was leav-

ing, he asked, "May I give them a little advice?" Gurudev replied, "This place is not only mine; it is yours too. You can come and instruct them anytime."

"I have three things to tell you. First, obey your Guru. Second, obey your Guru. Third, obey your Guru. I know it is hard sometimes, but you must." It left rather a profound impression on us all. He also said, "The Guru is like a knife. You can let it lie there or you can pick it up and use it to cut away the ego." How? "Obey the Guru."

He looked at each of us and then said to Sri Gurudev, "The noticeable thing, Swamiji, is that they all have your eyes." Then later, "Swamiji, they don't seem to have much impurity." Gurudev answered, "Well, a pure

eye will see only purity." Then later, "Those who have stuck around me all these years must be genuine and capable because I am a very hard person to live

with."

Master blessed and thanked us. It is very hard to convey the auspiciousness and inspiration of this day.

SANTA BARBARA: A Muddy Caper

All this week we've been having terrific rains and mudslides. At 10:30 p.m. one very rainy, windy evening, Sri Gurudev called the Ashram to find out if everything was under control. The next day I found out he had also called many of the householders in the area to see if they were all right. "Guru is Father; Guru is Mother; Guru is Friend; Guru is all..."

On another day Carole King (named "Karuna" by Sri Gurudev) came to visit Gurudev and the Ashram with her two youngest children. After a picnic at a lake above the Ashram, Gurudev decided to sneak into the Ashram the back way and surprise everyone. Karuna has a four-wheel drive super-jeep so it looked like a fairly easy maneuver. Up the rutted road we went, with Gurudev at the wheel, having a wonderful adventure. We came to a stop near a stream bed and Karuna and Gurudev stopped to ponder the best way through. A neighbor popped out to inform us it would be impossible...but Karuna and Gurudev assured her this vehicle could go through anything. So off we went - about ten feet ahead and four feet down into the mud....

With all the recent flooding, the road had been covered over with thick muck and there aren't many vehicles that can go through that sort of thing. To top it off, the winch on the jeep wouldn't wind in electrically because the switch was broken. So while Gurudev fruitlessly tried to rock it out, and tried all the other special features for when you get good and stuck in a jeep, Ishwara ran off over the stream to get some Ashramites and our bulldozer. Before they arrived Gurudev had borrowed some tools and changed the winch switch around so it could be wound in instead of out.

Of course we had to go through some of the Guru's favorite "trying-to-push-it-out" procedures, which got everyone out of the jeep and knee deep in mud, while he tried to steer it, and still it wouldn't budge. By that time the winch had been fixed and Gurudev had the Ashramites affix it to a tree. He started the jeep, handled the winch, pulled the jeep to a total distance of some fifteen feet, and drove it into the Ashram. He proved the jeep *could* go through anything - with a little help from the Guru....

SANTA BARBARA: Love and Faith Will Take You Home

FEBRUARY 11: We held this year's St. Valentine party at the Unitarian Church in Santa Barbara. After some really fine entertain-

ment from devotees, Sri Gurudev gave us his message. Having heard a song by Maitreya Cerone called "Take Us Home, Guru Om," Gurudev said he would love to

take us home but we have to get into the boat. Until we get in he can't take us anywhere. We have to have implicit faith. Just as we have faith in the doctor

and let him chloroform and operate on us, it is the same in the spiritual life. To get the ego operated on takes faith. You don't tell the doctor where to operate.

HAWAII: Maui, The Super-Mother

MARCH 2: In Honolulu Sri Gurudev spent a few days as the guest of Steve and Irene Au. He spoke at the University and later was treated to some impromptu music and dance which devotees Sundari and Jeanne Wiig helped to arrange. The Aus danced the traditional Hawaiian hula which they had practiced for a long time in preparation for Sri Gurudev's visit. The following evening Gurudev gave a talk to an overflowing and enraptured Hawaiian audience at the Unity Church, the first half hour of which was broadcast live over Radio KNDI.

On Sunday Sri Gurudev flew to Maui to visit the Akahi Farm Retreat Center (which is also an IY Teaching Center) run by friends and devotees Ananda Cargman and Gandhi Bond. One of the several Maui *satsangs* took place at the home of a beautiful soul whom Gurudev named "Alakaanandi" (meaning beauty and bliss) where she had arranged for complete TV coverage of the event. Many other special visits to spots of beauty, including the homes of many devotees and friends, completed Gurudev's relaxing interlude in beautiful Maui.

Marcia Acciardo, who served Gurudev along with Akahi staff Stephanie and Dawn, wrote the following in a letter to the East Coast Ashram family:

"It was an honor to serve our Gurudev for even such a short visit. His needs are very simple; his love is immeasurable. On his last evening here, Gurudev was surround-

ed by (seemingly) all the most beautiful women of Maui. When humorously questioned about this, he laughed and reminded us about the saying in the Scriptures that we are all women and God is the only male principle. It is through the female principle (Kundalini) that we are introduced to our Lord (Siva). When She is united with Her Lord, then the Yogi experiences illumination.

When asked how he liked Maui, Sri Gurudev answered that Maui is the 'Super-Mother' (He pointed out that 'Ma' in Sanskrit means 'mother' and 'vi' or 'wi' means 'Super.') On Maui the Mother is everywhere. We felt She didn't want Gurudev to leave. Swamiji once again reminded us that he is not leaving. Only his physical body can leave because our hearts are one. How fortunate we are to have such an eloquent Master."

And so ended Gurudev's love-filled visit to Aloha Land. As he boarded Tim Gardner's private plane back to the mainland we heard him say "Aloha and Mahalo." In Hawaiian Aloha means "I bow to the God within you," and Mahalo means "Thank you."

In our next issue we will hear the final stories of Gurudev's West Coast sojourn and then return with him to the East Coast from where he will make brief visits to Spain, Canada, Chicago and all over the East. Stay with us Jai Sri Satguru Maharaj ki - Jai! (Victory to the Satguru!)